



W. 7
I matter not how I appear to Man,
A Witness in my soul there lives that can
Bear Record to the Father this, that I,
Seek not Mortals praise, but Immortality;
That Crown of rest and peace I may receive,
Which Mortals have not in their power to give,
Which he must do who sets me free from sin;
And being clean, in peace there rules that King,
Who will not joyn unto Iniquity,
But of a Virgin pure conceiv'd is he.

When I call to mind those pretious mo-
vings that were stirring in many,
I cannot forget, though you have
back-slidden and turned back to
Egypt for help, the Lord pass by
your weakness, and lay it not to your charge: But all know
the Call wherewith the Lord our God hath called us, is a
holy Call, and we know it is bondage to the uncircumci-
sed nature, yea, verily we have found it so, but yeilding
obedience to the light, we have found that nature crucified
in measure, and the Cross made easie by him that beareth
it in us, who is come to purge out the old leaven, and
make the lump like unto himself, we having all sinned af-
ter the similitude of Adam, and for sin is the earth cursed,
and in sorrow must we bring forth, and the seed of the
Woman shall bruise the Serpents head; but verily friends
if it be known no otherwise, than barely by reading those
Words, 'tis but a sandy foundation, and will not stand,
being brought in by the outward senses, as the eye, or
the ear, which all may attain to, that knowledge; yet none
shall know the mystery, but those in whom it is revealed
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by the Light; therefore in vain to get coverings, they shall not save you, for God is known as he is obeyed in his light, which is holy as he is holy; Therefore return to within, and deal plainly as before the Lord, and see if by your long hearing, are you redeemed from your vain conversation, or witness the new birth, or what makes you differ from the World? but verily I say unto you 'tis not your hearing, or wishing to be as the redeemed of the Lord are, but you must come to the work, and put your hand to the plow, and look not back to pleasant *Sodom*, if you do, the Lord will have no pleasure in you: And this know, we have known nights of sorrow, before we knew a day of joy, and assuredly so must you, if ever you come to see the seed spring out of a dry ground, which is covered over with the earthly, which must be yeilding before the seed come up, therefore come to the Light which makes manifest your evil deeds, and see if it will deceive you, or hath deceived us, for so we are accounted of by the dark World, that dares not come to the Light to have their evil deeds reproved by it, neither can the wicked stand in Judgement, and therefore have they got themselves an outward covering thinking thereby to escape; but all know we must stand nakedly bare before God, and all must be judged according to the works done in the body, whether they be good or evil; & this we know whom the Lord is redeeming to walk with him in purity and holiness, knowing we are alwaies before him, and by his Light in us judging and condemning sin in our works, words, and thoughts; and though all the World condemn us, yet we know him near that justifies, in us the hope of glory; and for this end hath he set up his light a standard in the earth, to call in any that is weary and thirsty to come and drink of the water of life freely, without money and without price, and those that drink thereof, shall have it in them springing up to eternal life; and this I say unto all, come and see him, for this is no other, but the *Messias* who have told me all that I have done, and who can declare this but the begotten Son of God, & this is he by whom the Prophets prophesied, and

52666

(3)

and this is he whom the Apostles saw and bare witness of, the Lamb slain from the beginning, the first and the last; and those must know the Son in them who calls God Father, for none knows the Father but the Son, and those in whom he will reveal him, and this is the Bread which came down from heaven, by which Bread we live, and by it our souls are nourished up unto eternal life; and as there is nothing of absolute necessity for the body but bread and water, so there is nothing of absolute necessity for the soul, but this Bread and Water, without which we cannot live, for it pleased the Father that in him all fulness should dwell, of whose fulness we partake grace for grace, love for love, and this is our Light, and life, Jesus, God manifest in flesh, to destroy the works of the Devil, and then we can truly call him Saviour, for he hath saved us from our sins, but he that saith he hath no sin, and yet liveth in sin, is a liar, and knows not him that sets free from sin, and those whom the Son makes free, are free indeed; and no new Gospel do we preach, (as the world do falsely accuse us of) but bears witness to the same life, whose body suffered at Jerusalem, and was crucified by the unbelieving Jews, whom God hath raised, of whom I bare witness, I never knew him by the hearing of the outward ear, nor by reading the Letter with the outward eye, but I knew him by that word of life preached, which word is near in the heart, which word the Apostle preached, which word you must come to witness to be that which turns the mind to God, & then search the Scriptures to know whether these things be so or no, for they are for the perfecting the man of God through Faith in Jesus Christ.

To any that call themselves the Ministers of Christ, and yet know not that Christ that was the Word in the beginning, before the Letter was writ.

You that make a likeness of any thing, is but an idolatrous Worship, reaching for doctrines the Commandments of men, is but imitation, which Moses rod will destroy, who had not known there had been a Christ, had not the

(.4)

Letter dee'ared it to you; you never knew the door, but are climed up another way, you must come down for no Thief must enter his Kingdom, nor buyers nor sellers dwell in his Temple, but the free gift must be freely given, without money or without price, neither can any truly preach free grace, but those that witness a Saviour, the Son of God come to fulfil the Law of God, and save his People from their sins, which is the grace of God which hath appeared to all men, teaching us to deny all ungodliness and worldly lusts, which war against the spirit, and being saved we can truly call him Christ, the great power of God to Salvation; but you have gotten so far into the spelled name of the dead Letter, that you have lost the life or the interpretation, which is God with us; and though you have sold *Joseph* into *Egypt*, because of his party coloured garment of his Fathers love, yet to him must you all bow, or starve for want of the Bread of life, for the Famine will be great amongst you, for all shall be committed to him the chosen seed, to whom the promise is; Therefore build not high, *Babel* like, for the Lord comes down to see the Sons of men, and he will confound the Imaginer, therefore to build sure is to build low that the Rock may raise the foundation, which Rock is Christ, the express Image of the Father, who dwells with the low and contrite heart, that fears his word; but they that know him no nearer than sixteen hundred years ago, they know him not, but whilst they stand gasing up, a cloud receiveth him out of their sight, but that same Jesus which ascended up descended, and is the light of the world, and all that will receive the light, he gives power to become the sons of God, by that son who came to do the will of God, the elect, sanctifier, the justifier, the glorifier, the annointed high Priest for ever, who is come to reconcile God unto man, and man unto God, by washing and cleansing with his blood of life; some are thereby made fit Temples for the Holy God to dwell in, whom I bear witness will not joyn to iniquity or any unholy thing, but to those whose wills he hath subjected to himself, there he rules and hath put all things

things under him, and it is they that witness a whole Saviour, that everlasting Prince of peace. And this cannot you witness, who believe you cannot be cleansed here, but in another world; but take heed that that faith do not fail you in the hour of death, that you know not, who, nor where, nor what your Saviour is, and so go to the grave where there is no place of repentance; for as ye sow ye shall reap, and as the tree falls, so it lies, and the Crown of life, the white stone, the new name is promised but to him that overcometh: Now let the eye of God, the light which is pure, search you, and see if you rightly know the thing by which you are called Gospel-Ministers; but be not deceived, neither deceive others, for a Cup of Sufferings you must feel to cut down all pride, selfishness, before that glad tidings you shall receive from him whose kingdom is not of this world, but comes contrary to it. Therefore to you tender ones, who are able to judge somewhat in spirituall things, fear not to go down to *Ioseph*, for though he may seem a rough man to those that sold him, yet to *Benjamin* doth his bowels yern to make himself known: but no man was to stand by while *Ioseph* made himself known unto his brethren, the truth of which you shall find, that God may be glorified, who sees not as man, but rightly knows the heart, and works all to the good of them that in truth loves him, he will open to them that knock, and all that truly seek him shall assuredly find him. Therefore it is my desire that none of you sit down till you have found him whom your soul loveth. But if you wil be high and not come down, 'tis not many years but you shall feel a famine, and whether you wil believe or no, truth it is that hath been declared.

A warning to all those that are at ease in Sion, and will not come out to help the Lord against the Mighty in this great day wherein he is dividing the precious from the vile, the righteous from the unrighteous.

Woe to all you who wil not come out to help the Lord, for it is his good pleasure to gather to him a people, & to set up this name among them, *Holiness to the Lord*. And this is the word of Truth unto you, What could he have done more to this people than he hath done? He digged about them, and made a hedge, and looked that they should have brought forth Grapes, but there came

came up Briars and Thorns : he looked for judgement, but behold oppression ; for mercy, but behold a cry : therefore will he let forth his Vineyard to other Husbandmen that shall bring forth fruit to the Lord thereof. Therefore you littell Jewes haſte to repentance before the Decree be ſealed, for a ſealed number hath the Lord ſaid there ſhall be ; and if the Jewes, the firſt called, will not come, the high-way Gentiles ſhall be compelled in. O it is lamentable to ſee how you Jewes have evilly requited the Lord, he hath not been lacking unto you in diſcovering his love to you firſt : but many of you have turned like the Dog to his vomit, and like the Sow waſhed to the wallowing in the mire ; and though the God of the World hath blinded your eyes that you cannot ſee, but ſatiſfying your ſelves in ſaying, we cannot be clean here ; but, did you love the good God as you do the God of this world, you would find his power as able to keep you from ſin, as the other to keep you in ſin : but deceive not your ſelves, the eye of the Lord ſees what your heart luſts after, and all thoſe who are in the light they ſee you alſo, how with fained words and fair ſpeeches you draw neerer to God, but your hearts are far from him, and that none but the eye of God the Light, can diſcover, but you muſt joyn to it, for it is thoſe that receive him to whom he gives power to become the ſons of God. I know it is the wil of God Iſrael ſhould be ſaved, therefore joyn your wills to his, that his word may be accompliſhed, and ſit not down til the Dove hath found reſt for the ſole of her foot, which will not be till the waters are abated, which you ſhall ſee done by the word of his power, his Son, the light of the world, and Saviour of all thoſe that believe in him. But if you are ſo high you will not bow to that little thing, to ſtoop down to it, know of a truth you may kindle ſparks of your own but you ſhall lye down in ſorrow ; for a witneſs for it I am, and I dare not keep ſilence that there is no other name given by which you can be ſaved, but by the name *Jeſus*, the Word which was in the beginning, which ſhewed *Adam* he had ſinned, and *Cain* he was not accepted, becauſe envie was in his heart to his innocent brother, which he after manifeſted ; which Word was known to *Noah*, *Abraham*, *Iſaac*, and *Jacob*, *Moses* & all the Prophets, which was the ſame which is known by that name *Immanuel* or *Jeſus*, God manifeſt in fleſh, born of

of a pure virgin, which you literal Jews say you know: but it is but the same knowledge your forefathers had, they said he was to be born, and of a virgin in *Bethlem*, of the seed of *David*, as the Prophets of the Lord had said.

Now you say he is born in *Bethlem* of a Virgin, and of the Seed of *David* as the Apostles have said, yet could not the Jews by their learning and works of the Law, know him when he was born, nor you by your learning, nor imitating the Apostles know him that is born, and though you were invited to the Feast, you should have taken the lowest place, till the Master of the Feast had bid you go up higher, but you boldly went up without his leave, but behold a more honorable person is come in, and you must go down lower, for it is he that humbleth himself shall be exalted, and he that exalteth himself, shall be brought down, and this I know there is no struggling or striving with him, he will make you bow, and bend you or break you in pieces.

Let no one envy his Brother but abide in love.

Know you not that every envious man is a murderer, and the Lord heareth the cry of the innocent, why are you envious at your brothers sacrifice, because it flames, if you do well are you not accepted? if not sin lyeth at the door, what if thy brothers do burn and thine doth not? would you kill him because God hath accepted him? but cease your rage and know for a truth *Israel* shall not alwaies be in bondage under *Pharaohs* Task-masters, though they may command to kill the man-child, yet lovely *Moses* is born, but is to be hid in the rushes, and after nourished up in *Pharaohs* Court, and he not know it, and that is he that shall deliver poor *Israel* from his hard bondage, if you know not what this means, then know that God is not known by wisdom, or humane learning, but he is the same God that changereth nor, and as he did formerly he doth now he brings to pass his strange work, which seems to you learned ones a foolish and low thing, yet he will by this foolish thing confound your wisdom which hath puffed you up with a high confidence that you can say well, but you have gone too far without your guide, having skipped the Law and the Prophets, and are come as far as Gospel or Christ, but truly srier as you must come back again to the first Chapter of *Genesis*, and there read the first dayes work which
God

God did, he divided the light from the darkness, and the light he blessed, because he saw it was good, and the darkness he called night, and so he went on with every dayes work, till the whole Creation was finished. Look not out, for this creation you must witness wrought in you, before you come to the Sabbath, the Lord of rest, for our God is a God of Order, and *Moses* was to do according as he saw the patern shewed him, and all this is to be seen in the light, but how *Hamán*, or mans proud wil, that is so highly advanced will come down off the Kings horse, to give poor *Mordecai* that place, I know it will be death unto him, but he must down, the king hath decreed that honor unto *Mordecai*, and as the Lord lives he shall have it, let the heathen rage, and the people imagine a vain thing, yet shall his Son be set on that holy hill *Sion*.

Thinks human wilddome, I can eas'ly see
The Scripture can this thing declare to me;
But it's not known by pleasure, ease or sleep,
Who finds this Pearl must dig both low and deep
And who finds before it be his own,
He must sell all to purchase that alone,
And cast up all his stock, and look within,
Before to build this house he doth begin.
Remember Babel, do not build too high,
Nor make a Tower to reach unto the sky,
Nor look without, but turn thy eye within,
See Christ be laid, then build thy House on Him,
Who builds not on this Rock, shall surely fall,
For hee's the Corner-stone uniteth all.
Cease then a while, you humane learned men,
And know your wilddome cannot find out him.
Thou willing and obedient, know it's thee
Whose vall is rent to see this mystery:
It's not the prudent, learned, wise, that shall
Him comprehend, who is the light of all.
Follow the light, for surely 'twill thee bring
Where he is born, then bow and worship him,
No sooner is he born, but thou shalt see,
That Herods nature by its cruelty,
Seeks to destroy that New-born babe in thee.

Known to many by the name of
Susanna Bateman.

The 12. moneth in the year 1656.

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